

Hail! Motherland



Vol. I

No. 6

JUNE, 1918

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Manager, YOUNG INDIA,
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YOUNG INDIA

JUNE, 1918

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EDITORIAL NOTES AND NEWS

Religious Unity and Home Rule—One of the most remarkable developments that are taking place in India, is the rising out of the religious beliefs of the various sects and communities, in favour of Home Rule. It gives us great pleasure to reproduce the following article from the "Lancer," *Allahabad* (India) of February 26, 1918:

The world is truly passing through stupendous times. The spirit of liberty has spread far and wide and the impact of the new forces of emancipation has been felt even by those who are not concerned with things spiritual as they have a life of selfishness and materialism. What greater and more inspiring realisation of this fact could have been furnished than by the eloquent and stirring papers, accorded to the movement for national freedom by the three great acknowledged heads of Hindu religion at the meeting convened under the auspices of the All-India Home Rule League on Friday last? It was indeed a real time day, as observed by the Hon. Pandit Bipin Chandra Pal, in the words of the national movement, which witnessed the unity and unique spectacle of one Brahmarshivarya, after another pronouncing his declaration, in words of intense conviction and noble wisdom, upon the sacred goal for which the people of India have been striving. The manifest will send a thrill of joy and a fresh wave of hope and confidence through those to whom the cause is so dear, and will cause conviction and purification among those who were practising in a high priestly key that the national demands had neither the support nor the approval of the heads of religion in this country. Can the latter point in any other religious faith of the Hindus, who remained away uninvited conference, a larger following and greater influence than the three great personages to whom this declaration, the high glory and moral dignity of the great Brahmarshivarya, who is placed among the great reformers and is regarded as the exponent of the present Hindu religion, the high principles of which were almost nullified by the doctrine of casteism promulgated by Krishna Bhaktish? Is there a more sublime philosophy to be found in any religion in the world than that one promulgated by that great spiritual teacher? The effect of his teachings regarding the whole Hindu outlook on life. His work there was a more intense, living faith in his doctrine of the unity of soul. The religion of India, one of the whole world, and only some when in every-day life it is realized that all religions are one and when all narrow distinctions based on race, religion or religion are abolished as the result of the perfect realisation of this universal truth. The world has been struggling towards this realisation through slowly revolutions among the so-called free peoples and by means of constitutional limitation among the more advanced ones. Presenting before us three spiritual leaders in India which show that his words are at least approximating to the great truth on which (with the peace of the world and the knowledge of mankind, few people can be so real liberty and justice without the realisation of the unity of soul. It is, therefore, of the utmost significance, and on the highest spiritual level, to be the highest spiritual sense that the movements of the great thinkers and philosophers should lead

[illegible]

India's Life and the Poverty—"The Christian Science Monitor" of Boston is responsible for the three calendars, which are included below.

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

1931-32, India (Apr) 27.—The war veterans representatives of all Indian military and police units, opened to-day, was marked by the reading of a message from the King-Emperor and by a stirring speech from the Viceroy Lord Chelmsford. Prayers were performed, those of them in Army uniforms in British style, officers, withdrew to the dress uniforms of the Indian and British in the barracks.

referred to the "new" opponents of Jews and Muslims as the "ambassadors of the East" and the "new" opponents of Christians as the "ambassadors of the West." In two important circumstances, where the "ambassadors" were not present, Lord Chelmsford's speech was the necessary, if highly, if not the only, bridge for his own failure of getting by the final stages of the Gordon of the present world struggle. The theme of the speech had to be approved, in fact, in a decisive passage, before any Ambassador of the East, British Ambassador had done any such thing. The speech contained his statement that this was India's war as much as it was the war of the British and the necessity of the British to support the British. It was the only speech that was not a speech of the British.

The first strategy of the Rusev in Alphadrome was a "forward spread" push strategy, but in Alphadrome in an earlier stage more turbulent and emotional-making demands, but Rusev should be ready to leave the Arena by showing him a spectacle of a united fan's convergence to coordinate efforts, and by sending him publicly if even necessary to send a message from within.

In general, the theory signed Indian bond in peace must stand as law, and not be made a scrap of paper. The Indians must always bargain with the British companies and as legally as they, that is, on equal terms, and must be able to rely on faith as far as the East may transgress. From that confidence he expected in the unity of process and character in society.

BOMBAY, India (April 25).—At the resumed war conference, Lord Chelmsford, the Viceroy, advised discussion of the resolution by Mr. Kharasji, dealing with the abolition of racial distinctions and allowing the people early self-government. It tends to remove three fundamental aspects of the war. Lord Chelmsford explained that such a resolution was incompatible with the conference's object, particularly as the absence of color itself.

The Congress of Canada, the House of Bishops and many other well-known bodies joined the Viceroy to reply to King George's message expressing India's loyalty and determination to support the British in the crisis.

The Minister of Commerce proposed a resolution endorsing the temporary committee's proposal for a large increase in military procurement and the need of a substantial increase in the number of conscriptions granted letters, with substantial increase in pay of Indian soldiers, and also asking the Government to consider the establishment of soldiers' and sailors' homes, in the country.

The recommending of the Railway Commission, concerning the extension of railway traffic construction of new coal and minerals to stimulate agriculture, water and development were also approved.

Lord Chelmsford in the above scenario referred to the proceedings as an injustice. They had come, he said, from every part of India, making all minor differences in behalf of King and country and the conference would witness to the divine that Indians were something themselves his own.

Small credit institutions like Voysey need a long list of contributions of time and money from various sources.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

2601 R.

CALCUTTA. India.—A considerable number of Indians who were members of the Government of India, who in 1904, when it was announced that two Punjabi members, Messrs. Chohan, Kaur, and Bahadur, who had gone to Simla with a view to gathering information as to the feelings of the people in regard to the Government of India, had been elected to the Punjab Legislative Council. The Punjab Government, in its reply to the inquiry, stated that it had represented matters to the Government of India, which had approved the proposed administration, and had promised it that the Government of India would not interfere with the Government of India in the manner in which it did not feel justified in according to this request. The Government of India then stated the Punjab Government that it did not see any way to carry the matter further, as it would not interfere with the direction of the British East India

NOTE.—The fishes in the above collections are now

[illegible]

That she is doing her best and is prepared to do more need not be asserted by us. The high chambers of the British Government have acknowledged a simple fact when the Viceroy told the Indian people that "the Ministry of the Crown would had to concede any further extension of India's political independence," he actually wanted his subjects to assume that India was not included in the world. He illustrated that assumption by refusing a discussion of the resolution brought forward to bring out that point. By one of the elected members of the Indian Legislative Council.

The third calligram printed above shows how India is treated even during the war by the Empire, which she is so valiantly defending by her blood and her resources. Is it not enough to make India feel sore?

Mr. Tilt at Recruitment.—Mr. Tilt is an Indian Home Ruler of the greatest influence in the country. In the course of a speech he made, as chairman of a meeting held at Fuzhou on March 6, 1918, to hear Mrs. Sun Yat-sen, he made the following remarks on recruitment and Home Rule:

I declare that for all that we desire Calves are for retirement. Let it be known that we want to defend the women. But we want no defense at all.

no string. We are told that we will get 11 rupees (equal to \$200) if we join the string. To say the truth, Government does not and should not depend upon voluntary help. Appeal to the patriotic feeling of the Hindus, Muslims and Sikhs will not, unless by uniting the elements of the Nation and we select a large army India can raise. India could a great army on the basis of Alexander the Great, and a tall ruler it even today. India has many-gangue strength, England has money strength, but the two are separated by a distance of 4,000 miles. Spirit and electricity have annihilated distance and therefore there should be no impediment. Thus, what stands between the two? It is a poor mislaid word and that is "harmony." Let this mislaidness go, by three two—two points and England's gift of Home Rule does nothing, and that England can help the appeal. Appeal to Indians as your spirit and then England will not be helped by India, America or Japan to help her. Who should England trust Japan and not India? Why trust Americans and not Indians? Great Home Rule to India and India is ready against all odds.

"We are not begging you, Sir, in fact no free man would like begging. You must go, and tell the English. When that the English is a danger. Tell them 20 crore (\$20 millions) of English Indians subjects desiring an all right to be admitted to equal citizenship in the Empire, but they are opposed party and Englishmen are unwilling to help them. England should look to India and not to America for support. We Indians are not asking Home Rule for the sake of a free press. In fact it is the Government which must in review the press. Home Rule for the Empire. Home in going under German influence. India's leaders are threatened, and who is to overthrow German influence? Appeal! And not me! It is a danger to both Indians and Englishmen to look outside for help when there is ample material in India.

"We cannot negotiate, I can well assure that if India is wanted Home Rule then in five very months 1,000 men to form a parliament would be ready to give it (Even if you say). Mahatmas would willingly offer an Army Corps. Gaining your men here and there would not help the Empire very much. Wilson's heart goes to England. The British Government, standing in their Press, and that country is quickly revealed to us. The British is not our India. There is a Home Rule and then India would rise to a man to defend the Empire. The power of India would then be irresistible."

Mr. Tolstoy might well have added that if a more vague promise of responsible Government in the future has created such enthusiasm, the great of it will lead India to England unthinkably.

The Trial End:—The celebrated "German-Hindu Plot" case, which was going on in San Francisco for the last six months has, after all, ended in the conviction of twenty-nine persons, fifteen of whom are Hindus. One of the San Francisco papers has given out that it was the longest trial known to California courts, that its records covered 6,000 pages typewritten matter, and that it cost the British Government \$2,500,000, and the American Government \$800,000. During the course of the trial one of the Hindus involved became insane and two lost their lives by the tragic accident, which we reported in our last issue. Thus altogether eighteen Hindus have been punished. One witness in India imprisoned in New York, and another was convicted in Chicago, in October last. The figures of cost given by the San Francisco papers and quoted above are so high that one wonders how so much money could have been spent. Considering the finding of the court that the Hindus were mere tools of German-Spice craft and also considering that a large number of them had already been in jail for long periods, in some instances extending from six to fourteen months, the sentences given to them are rather heavy as compared with those imposed on the Germans.

We give the list of the Hindus with the sentences imposed upon them, down below.

NAMES AND SENTENCES

Dr. C. K. Chakravarty, 20 days and \$5,000 fine	Gadga Ram, eleven months
Narasimha Das, six months	Munda Ram, six days
Tandana Das, Twenty-two months	Chandrabai, twelve months
Isam Das, four months	Jagannath Singh, eighteen months
Gobind Behari Lal, ten months	Madan Singh, nine months
Mahadeo Abaji Mandolkar, three months	Gopal Singh, one year and one day
	Vidhan Singh, four months
	Suresh Singh, twenty-one months.

Sunder Singh's sentencing was postponed so that he may be called as a witness before the grand jury in the investigation of the killing of Raza Chandra.

"The Saturday Evening Post" and "Home Rule in India."—"The Saturday Evening Post" of May 11, 1918, contains an article on "Home Rule in India," which reproduces some of the more important of the Anglo-Indian opinions of the moment. The article is full of exaggeration and misstatements, yet makes very significant statements, which establish the strength of the movement, and its hold over the public mind. Most of the criticism is directed against Mrs. Annie Besant personally, who is represented as holding "Millions of India's millions in such hypocritical thrall that they mechanically echo her thoughts as she utters them." "For the past year," adds this writer, "Mrs. Besant has been the main fact in India's conscience."

Mrs. Besant has a host of devoted followers in this country, and we do not think we are called upon to deliver her personality and character against the columns of this writer, and the evil wishes with which she has freely filled her correspondence. For our purpose, it is enough that the writer admits that Mrs. Besant's lead in the Home Rule movement is followed by millions of India's masses, coupled with the statement that she is dominating "the minds of some of India's richest, most intelligent and best educated men." The American reader will understand the latter description much better if we tell him that among millions of such men and women are Sir Mohandasram Vajdas and Mrs. Sarojini Naidu, both of whom are not theosophists and both of whom are known to Americans, and that an overwhelming majority of Indian Home Rulers, do not accept Mrs. Besant's religious creed, if she has any.

From among the above statements made by this writer, we select a few for the benefit of our readers:

"Considering the size of the population, there are not many persons in India who are capable of thinking."

"There is no India really, there are no Indians, there is just a great country known in modern history as India."

"About literacy—"It is a moot question, the discussion of which has been recently filling considerable space in the newspapers of India, whether two and a half per cent. or something nearer ten per cent. of the population are literate."

The figures of literacy are given by the Government and accepted by all as a basis of all discussions relating thereto.

"Six per cent. of the women of India are as ignorant, so far as what is known as education is concerned, as they were the day they were born."

If these facts are true they are the most damaging comment on British rule in India.

The writer's knowledge of Indian history is best illustrated by the statement that "India became part of the British Empire forty years ago."

Along with these statements he asks the world to believe that "India is a great modern country filled with the enlightened advances of modern progressiveness along every imaginable line."¹

We are sorry that a leading American weekly should have allowed its columns to be the weakness of disseminating such nonsense. The fact, however, remains that the Home Rule movement has caught the imagination of the people of India and is so irresistibly that even the writer is forced to admit that "in some form, some degree, India will put it, the form and degree depending upon a fortuitously possible balancing of judgment between those who demand and those who are in a position to grant."

The Researcher of an Indian Scientist.—We take the following from "Egmont," London:

From the specific gravities of certain substances, that of water at different temperatures, and those of the solutions of these substances in water, Mr. J. M. Kishore has, according to *Nature*, calculated the contraction of volume resulting when a kind quantity of each substance is dissolved in a quantity of water. The results are tabulated in the "Proceedings of the Indian Association for the Advancement of Science" (vol. ii, part iv). The substances dealt with include hydrochloric, sulphuric, nitric and tartaric acids, glucose and various chlorides, acetone, alcohol, and various hydrocarbons, methyl alcohol, and various alcohols, glycerol, glucose, sucrose, lactose, maltose, invert and cane sugars. Study of the figures obtained shows that in some cases the contraction of volume coincides with the process of diffusion, but in several others the dilation increases a point of molecular separation is observed. The maximum expansion occurs, as expected, and diffused in different substances. In the case of neutral chlorides, and of acids and alkalis, with the contraction of volume in all dilutions decreases as the temperature rises.

Imperial Commissioner Resigns.—Mr. S. S. Sarna of Calcutta, Ceylon, who was elected as Commissioner of the India Home Rule League for 1918, has resigned his position.

Death of Two Indian Leaders.—The Indian papers to hand (for February and early March) announce the death of two Indian leaders of note.—Dr. Sardar Lal of Allahabad, and Mr. S. M. Pandey of Kathmandu.

The former had been for a number of years the leader of the Allahabad Bar, and had also acted as a judge of the High Court there. The principal claim to celebrity, however, was the interest he took in the founding of the Hindu University at Benares. Dr. Sardar Lal was by no means an antiquated person, but by hard work, modesty and tact, he had won for himself a place in the front rank of public life in his province. He was a member of the Indian National Congress, though in politics, he generally opposed the back-benchers. He had won the confidence of the Government, to a remarkable extent, and was trusted by the latter as no other Indian was, in that province. He was a gentleman, every inch of him, and a man universally respected. We offer our condolences to his family.

Mr. Pandey was one of the foremost public men of Kathmandu, a man of high character, and noble aspirations. Our sympathy to his family.

An Indian Merchant Dies.—We regret to announce the death of one of the Indian merchants of New York City, Mr. N. P. Bhonsay, which took place on May 12, 1918, after a somewhat protracted illness. By all reports the deceased was a very good man. We offer our condolences to his family.

AN INDIAN ARISTOCRAT ON HOME RULE

What, in existing circumstances the leadership of India is in no way seriously worse the claims and aspirations of the people, especially one of these may be found to be so it is no laughing matter. It is interesting to find the Maharaja of Dussap, the President of the last Indian National Conference, held in Calcutta in January 1917, making this statement of aristocratic realism. Naturally he could not the adequate representation of leadership in all the Legislative Councils. But he goes even still more deeply.

"The Legislative Councils must be enlarged so that all interests could be represented in them. These Councils must have such powers as would enable them to be of real use to the country. The ultimate goal must be self-government under the British Empire on Colonial lines. A substantial step towards the attainment of this goal was undoubtedly necessary. At least the question of franchise for the Legislative Councils should be given representation of the people."

For a conservative aristocrat, this statement would hardly be improved upon from a Congress point of view.—*London Daily*

PRISONERS OF WAR

"Chitrag" in the *Pall Mall Gazette* writes that the British Government have been long left in the lurch by the military people the German side undertaking in the camp they had established for the Hindustani and Hindu prisoners of war. The camp is regarded by British side, have turned it in to the world camp of Germany.

NOTES FROM THE ENGLISH PRESS

MAN-POWER AND INDIA.

Some English papers have commented adversely upon the British leaders' appeal to India to contribute to efforts to help bring the war to a speedy conclusion.

The *Pall Mall Gazette* says:

The message in which India has been appealed to by the war-making regard to the opportunities given her to leave no room for doubt as to her readiness to take her full share of the Empire's efforts. It is the Indian Government alone which has been rapid, efficient, eloquent, unhesitating, and short-handed. In the contributions of Manpower has opened the eyes of all nations and showed in every place showed us on difficulty in building the object of Mr. Lloyd George's appeal and making a great addition of strength to the Allied cause.

and has been turned into a veritable Oriental parade. As might have been expected, some of the proposals have succeeded to the thankfulness of their support and are enjoying actual progress. They are, however, limited, and a great battle will be fought within ourselves about the war. The really interesting thing is not, however, to see the first who have succeeded, but the vast majority who have remained inaction, India.

SIR RAJENDRANATH TAGORE

The following is attributed to Sir Rajendranath Tagore:

All the great nations of Europe have their riches in their past of the world. They will only spend their usual sympathy but also their intellectual sympathy which is so necessary for the understanding of those which are different from one's own. India cannot ever truly understand Europe, because their minds are not disconnected with regard to this country. If you remember England and Germany of France you will find that she produced the smallest number of officers who have studied Indian literature and philosophy with any amount of sympathy might be thoroughness. The attitude of sympathy and respect is natural where the friendship is observed and founded upon mutual confidence and love.

We are glad to observe that Lord Selkirk has never been to see the Indian Secretary of State for India if only are being taken to great consideration in placed Indian officers of the Indian army who have rendered distinguished services in the war.—*London Daily*

There is India's war as well as ours, and the crisis has never been so great as this present moment, when we are this much stretching the resources of the greatest body of human to bring about the cessation of Central Asia and prepare the way for the end of the great war of "civilization." As President Wilson said in his speech at Brest-Litovsk, the millions of Germany returned in the Empire which are otherwise more or less, India, and the people of the Far East. The military services of India could not be turned to a more important use than the foundation of this Empire, and the service from their knowledge of civilization is that that would not be distinguishable from the men, rich, poor, slavery. The fighting army of India is a square an incentive to bring them into the

WHAT IS BEAUTIFUL?

BY ANANDA COOMARASWAMY

Indian philosophers have made important contributions to Aesthetics. I do not propose to discuss these here historically, as that has already been done elsewhere.* But without unduly straining to Indian modes of expression, I shall try to make a Theory of Beauty from an Indian point of view, meaning by this a theory consistent with traditional notions.

Man alone is able to perceive beauty and though all men are potentially competent to this, as to any other spiritual experience, it is only as some that competence has ripened. It is first of all Nature that man, in another contemplation, endows with beauty apart from this there exists in Nature only what is lovely or unlovely, good or evil. But there are relative terms, subjectively interpreted and differently applied by different individuals or by the same individual at different times: the existence of something like a general consensus of taste is at the best a local or racial average, and cannot give to any canon or standard an absolute or universal value.

Man, as a creature, expresses his experience or vision of beauty in works of art, such as poems, songs, pictures and dances, which are known to others by some expression. Here the experience is emotion, expression, exteriorisation, appreciation. The true work of art, the expression of an intuition, lies within the artist himself. The exteriorisation in the words of a poem, the marks of the brush or the notes of the voice presupposes a spectator, even though that be no other than the artist himself regarding his own work. Supposing that the work of art is good of its kind, and the spectator competent, he will understand its language and obtain the experience of beauty. All pure aesthetic understand-

places this experience will not depend upon the theme of the work (whether high or low, etc.), nor its mere shape (as of color or appearance) - it will be an essential quality of the spectacle, like the intuition-expression of the artist, and will proceed far more from himself than from the material work of art which he expresses through the senses. It is not the theme itself is beautified, for the theme as such has mainly a moral and sympathetic, not an aesthetic value, but in saying this we must not forget that in the first instance the vision of beauty is inseparable from the intensity felt by the artist to deal with a particular theme and no other. In other words, aesthetic is concerned only with the relation between intuition and expression - and yet, so there must for any relation exist both terms. It is not by desisting nature or by deliberately aiming at abstraction that a work of art becomes beautiful. The artist is concerned with what has to be said if indeed he is an artist; the result will be beautiful, but if, as a philosopher rather than an artist, he will speak of beauty - as an artist his own aim will be to express.

Beauty is something that the artist "does to" Nature, something that the spectator "does to" the work of art. This something is the perception of a relationship or harmony in what might otherwise appear discordant, alien, or unmeaning, or merely good or evil. It is not that the artist perceives the working of any purpose in Nature, for he is wiser than that: but he sees a unity in its diversity, and the emotion of beauty that anticipates this he seeks to express in domestic form. For it is surely that the spectator apprehends the already said: for man is the work of art as apprehension is unity of content and form.

What the spectator "does to" the

work of art is pure aesthetic contemplation as to complete within his own consciousness the identity of content and form - in the identity which can never be realised externally. It only becomes an logical thought we are obliged to speak of theme and expression in two different things. The experience of absolute beauty thus transcends logic and belongs to a world of release from relationship. The vision of the physical work of art is syncretic rather than causal, and the experience must be without beginning, duration, or end. Even in the most perfect case, therefore, just as in mystic experience, this condition must be either touched, as a *parabola touches a tangent*, than represented. All that we can say of it belongs to the approach and retreat; for the rest, to adopt the aphorism of Patanjali, *then beauty is silence*.

Nevertheless, however, the application of the terms "more" or "less" beautiful to the material work of art is entirely indefensible, or at least illegitimate, and has a real pragmatic value, and can hardly be dispensed with.

Beautiful, then, applied to a work of art, means a high degree of approximation to identity of theme and expression, content and form - in other words, good of its kind. It is very perfect work of art the gap is narrow, and when the theme is also complete, we may say that the beauty is nearly full; and when the gap is wider, and the theme perhaps incomplete, then the beauty is most difficult. There are not wanting artists, who from a sort of aesthetic pride, very much prefer the more difficult to the easier beauty; for the approximate perfection of the most superior works leaves comparatively little to be accomplished by the spectator himself, and demands a certain humility from those who stand before them. To a certain extent, however, we may fairly say, that the greater the vision, the greater the tolerance of all expressions that are immediate and sincere, and the greater the intolerance of those on which the artist has descended himself or seeks to descend the spectator by a false emphasis or by mere slight of hand.

THE WOMAN IN INDIA: A Historical Review

MR. LALU PRASAD SAI

Prabhu Prasad: There can be no doubt that the position of woman in India has very much deteriorated since the Vedic times. There is a consensus of opinion that the position held by the Aryan women in Vedic times was a most honorable one, and that, which later scholars and commentators charged by no means for the same, but rather, and very much, for the women. I quote India by Max Müller, p. 107: "The Vedic literature contains no denigration as to the relative position of men and women in its earliest times. In the Rig Veda woman is mentioned as mother, wife, and mother and her virtues and obligations as such, are very highly extolled by." As a woman, she had the same rights of property, maintenance and education as a boy child. In the choice of a husband she appeared as free as the adult male. The vedic marriage was less taking on the part of boys and girls before marriage. There are many

references "to the love of the youth for the maiden and his pressing her, all this to their mutual advantage." In support of this, see Mr. K. B. Sahas, who is reported to have married Sanyal, the Indian daughter of the British Consul-General, to India, a "wedding book" and immediately after marriage she is taken to his home by the bridegroom, an event customary, where the marriage is consummated. Verse 100 describes the marriage formula which, at the time, repeated by every Hindu bride and groom, at the marriage ceremony.

"By thy right hand, for husband I take thee, thou, thou mortal flesh, all age with me, the husband, Aryavansa, Bhaga, Savitar, Pratyaksha gave thee to me, to rule our house together."

On arrival at her husband's house, the bride is welcomed thus:

"How may I delight in thee, through wealth and progeny. Give thee home thy mortal name. Let with thee the husband and all age merge thee with me the husband. Let there come sons and great joy, may the full measure of thy years, with mine

*Bhandari, *An Introduction to Indian Aesthetics*, pp. 124, 125; *Indian Aesthetics*, pp. 124, 125; *Indian Aesthetics*, pp. 124, 125.

"India: The Vedic Period, from 1500 B.C. to 1000 B.C., by Max Müller, pp. 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

trampled upon by the more successful ones. Government should be a great patron of a genuine intellectual activities. It ought to realize that books policy is good and what detrimental to her interests. And, by no means least it ought to be able to do what it thinks best for the nation's progress.

India has not less in this position of doing things on her own initiative. She is going to be a champion in a free-air foreign land. The Secretary of State for India, one of advised by members of public or knowledge in the world, has in hand several for other countries, such as the Imperial and National. It is not impossible history to say that India has very often come out worst off in regard to her success when in contact with the others. (Unfortunately speaking the third, rising of Legislative action supports in India as a history, some primary sources.)

If the past is gloomy, the future is more so. We are going to have House Rule,

which will mean a control over our local policy. We ourselves want to look to our constituents and books. India represented as she is by nations which are industrially better equipped, needs a protective policy. The example of young nations like the United States and Japan, we propose to follow. If our own men are the critics of our industrial policy, more educated will be paid our national objectives. Tourism, especially local tourism in Bombay and Madras, has been leading the back of the Indian tourism. The local tourism is not a business and disinterested. A fairer tax need not necessarily be apprehensions, not a big tax operation. Our people, if given a share in the local policy, would, with a greater and in their hands, try to make the local tourism business. In these days, local tourism, protection, are the relative in the different impact in books, which are in going to have for her greatest agent in national progress.

BOOK REVIEWS

[We take orders for all kinds of books, including the ones reviewed in Young India.]

(1) *Maula and Other Stories*. Price \$1.20.

(2) *Lover's Gift and Crossing*. Price \$1.25.

Both by Baburam Nath Tagore, published by Macmillan Company, New York.

(1) *Maula and Other Stories* is a collection of eleven short stories, originally written in Bengali, and translated by various writers at various times. In reviewing the *Maula* stories, we remarked that Sir Rabindranath Tagore was at his best in the short story. The volume under review fully confirms this observation. The stories illustrate the various phases of domestic life in Bengal and give a peculiar fascination of their own. Sir Tagore's presentation of these considerably adds to the interest of the subject matter. The first story, which supplies the title of the book, illustrates the devotion of a mother's sister for her nephew and shows how ingeniously she tried to keep the knowledge of her wife's lack of love for him from the latter on the last days of his life, when his wailing

on his death-bed, how loudly eager he was to interrupt every movement or supposed movement of her's as evidences of her regard for him and how much he was shocked when shortly before his death the truth came to him in irresistible force. We wholeheartedly recommend this book to our readers as one of Tagore's best literary productions.

(2) *Lover's Gift and Crossing*—Here are brought together some of Sir Baburam Nath Tagore's latest poems. The work is divided into two parts. The first is entitled *Lover's Gift* and the second, *Crossing*. It is upon the poet of Gitanjali and *First Crossing* that speaks in this book, an artist of rare lyrical powers who understands the aspirations of the human soul.

Under Fire, by Henry Matthews. E. P. Dutton & Co., New York, Price \$1.50.

Men at War, by Andreas Lathe. E. P. Dutton & Co., New York, Price \$1.20.

It is said that the war has produced two masterpieces of literature, *Under Fire*, by Matthews, and *Men at War*,

by Lathe. The former is a Frenchman, and the latter an American. Both have had personal experience of the war and bring into the effects of it on their respective lands. So, in these two books we have a presentation of the war, and what it means to those who are in it, by the representatives of both belligerent groups. The "New York Evening Post" has remarked that *Under Fire* is motion and *Men at War* is static realism. Whether the one or the other, both are masterly pictures of life in the war zone. The American's picture is rather easily understandable, and is distinguishable from the other by the fact that the really telling points in the picture grow thereon are not obscured by details of description and narrative, which is so characteristic of *Under Fire*. The first line describes life in the trenches and within the reader feels the weariness and pathos of it, with a feeling of dread not to be found in *Men at War*. But it is difficult to say if the latter is less horrible and attractive for that reason. In our judgment the concentrated attention on important points makes the story even more telling and more effective.

Approaches to the Great Settlement—By Emily Greene Balch. Published by E. W. Haisman, New York, for the American Union Against Militarism. Price \$1.00 net.

This is an excellently arranged and handsomely worked synopsis of all that has been written or said by the prophets and parties interested in the settlement of the problems arising out of this war. The account begins, as has been pointed out in the author's note, with President Wilson's Peace Note of December, 1918, and closes with the various replies to the Pope's Note of August, 1917. In our judgment, it is an indispensable book of reference for all those who are interested in the world problems now confronting humanity.

It is by no means exhaustive, but as far as it goes, it is invaluable and should be in the hands of every student of current politics. The second part, which gives original documents and sources of information, is also a collection of considerable value, as is the bibliography of some of the more recent books and articles dealing with international problems composed by Miss Pauline Angel.

The Felt Element in Hindu Culture

By Professor Henry Kissner Barker, compiled by H. K. Rajah, now of the University of California, Berkeley. Pathways Longmans, Green & Co., New York. Price \$2.50.

Professor Henry Kissner Barker is one of that group of Young Indians, who are doing valuable work in integrating Oriental thought to the Occident in modern language. So far, his work was done by the Occidentals only, and in doing so, they had created such an atmosphere of bias and prejudice about the Occident in the minds of the Westerners, that this new enterprise was very much needed to counterbalance that effect. The Hindus, the Chinese and the Japanese are all entering the field with new and acquiring themselves very creditably.

His latest work of Professor Barker deals with felt element in Hindu culture. Though it is neither exhaustive nor comprehensive, dealing mainly with Bengal, it is a brilliant piece of comparative literary effort. It is interesting and interesting. The first edition, we are told, has been exhausted and steps are being taken to bring out a new edition. We adopt the following summary of it given by an English Reviewer in the "Irish Times".

The volume, as it stands, deals first with the popular literature of the Hindus, Bengal, as mentioned, in geographical distribution, as indicated in national culture, the experience under other names in the world of Hindu culture, and as portion in the world of Hindu culture, the various names, Professor Barker gives in some forty names,

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